

A
Sermon of Obedience,

Especially vnto Authoritie Ecclesiasticall,
wherein the principall controuerfies of our
Church are handled, and many of their
Obiections which are refractorie to
the gouernment established, answered,
though briefly as time and
place could permit:

Being preached at a Visitation of the right
Worshipfull M.D. Hinton, in Conesbury.

By

FRAN: HOLYOKE.



AT OXFORD,

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M^r. F. H. I haue perused your sermon; for the plainenes
of words and sentences like your selfe, who naturally
are an enemy to curiosity. For matter sound, and the
doctrine necessary, both for the time, & especially for that place.
I knowe what tumultuous rumors is bred; and how it was by
many more hainously taken then either heresie or treason:
how they traduced you and imagined what euill they could a-
gainst you, as both many in that Citty and the whole Country a-
bout can well witnesse. And yet as you said you knewe no cause
why, vnlesse it were for that one voice which you urged among
them to wit Obedience, a word indeed harsh sounding in the
eares of humorists, and especially to them in that place, who chal-
lenge authority by prescription. And howsoeuer me thought,
you touched them more neere the quick, the last time you prea-
ched there before, which was at the last Visitation of the late re-
uerend Bishop deceased, yet this was more hainously taken; for
they say that none but you, euer darst presume so much in that
place being a stranger, to preach a doctrine which before hand
you knew would be so offensive; and whereas ignorance of their
humors at first might be some excuse, yet this now must needs be
great presumption. If the whole Citty should bee gouerned by
men of that faction, there would be an odde gouernment. As ap-
peared a yeere or two since, when some of them were in speciall
authority: one of them pulled downe the picture of Christ from
the market crosse, as a monument of superstition, hauing beene
there many many hundred yeeres; & placed in the roome the pict-
ure of an naked womā without superstition, til many of the graue
ancients of the Citty seeing the absurdity, caused it to bee taken
down & the Princes armes to be set in place. Another broke in
peeeces and defaced the picture of a done which had hung ouer
the font, time out of minde. No marvell therefore if that sort
of giddie heads would haue pulled you out of the pulpit, as since

Some of them have professed, they had purposed. That is may ap-
peare unto all men what this sermon was, that raised such an-
ger. I have published it not altogether against your minde, that
it might answere for it selfe. And knowing that you owe even
more then your selfe to that worthy Gentleman your Patron, I
have prefixed his name by way of Dedication: without other
epistle for I knowe if you were to write unto him your selfe, you
could neither expresse your hartie affection towards him, his de-
serts towards you, nor his worthinesse, as well for the execution
of iustice in his place, as for his uprightnesse every way for his
fettered iudgement in religion and his integrity of practise, shew-
ing himselfe an example of obedience in all things. God bless
your studies that you may profit Gods Church and present him
your selfe with greater matters hereafter.

Those few things which you adde in the ende, which you told
me you could not then deliuer for want of time, I have marked
them with this marke „ in the margent that no traveller may
find shew to except that this is not the same which you deliue-
red.

Your very louing friend

L.D.H.



SERMON OF OBEDIENCE.

HEB. 13. 17.

*Obeie them that haue the ouersight of you, & submit your selues
for they watch for your Soules as they that must giue ac-
counts, that they may doe it with ioy and not with griefe,
for that is vnprofitable for you.*

I Wil not now spend time to discusse
who was the writer of this epistle,
which is confessed almost of all to
bee canonicall. For as St. Gregorie
vpon Iob saith it is to no purpose to
search and enquire who is the writer
of that booke, of which we acknow-
ledge the holy Ghost to be the author.

This 13. Chapter containeth in it many exhortations
to the performance of the duties of the second table co-
cerning our loue to our neighbour. And in this 17. verse
is a speciall exhortation to honor and obey our superiors,
which is the first and principall commandement of the
second table, hauing this prerogatiue to be the first com-
mandement with promise. For the words *ἡγουμένων* are ta-
ken by some to be ciuill magistrates, of others, to bee Ec-
clesiasticall gouernors. The word (as the great greeke Ery-

mologift doth expound it) ἡ γὰρ σὺ μωλὸς, ὁ πρῶτος πάντων. ὁ
 ἀπὸ τῶν πρῶτων ἀλλὰ ἡγεμὸν τῶν ἀποτακτέων: *one that is chiefe of a
 tribe, society or company, who excelleth in wealth, and for
 that cause is selected and chosen aboue the rest to rule
 over others.* But the hebrew text hath מלמדיכם your
 teachers and instructors. And therefore howsoever
 it may include the temporall gouernours, yet is it
 chiefly and primarily to bee vnderstood of spirituall.
 For the hebrew by the iudgement of diuers graue autors,
 is the true vernacle and authentique copie of this epistle.
 And where it followeth: *For they watch for your soules;*
 doth more properly belong to the ecclesiasticall then ci-
 vill gouernours. The word *ἐνδύναμι* hath two significations
 to giue eare, or bee perswaded vnto, and to obey. *ἐνδύναμι*
λέγει Zenop. *verbis persuadeor*, to be perswaded by words,
 & *ἐσθλὸς τῶ νόμῳ* legi obsequens, Plato, to be obediēt to laws.
 So the hebrew word here vsed שָׁמַע is both to giue eare,
 and to obey; as they that are but meanely read in the he-
 brew doe easily knowe. The word *ὑπακούω* signifieth, to
 yeeld vnto or submit your selues vnto, or be ruled by. *οὐδὲ*
ταῖς ἀρχαῖς ὑπακούω Iliad. a. *Si tibi omni in re morem geram.*
Ἐνριπ. οὐδὲ ὑπακούω γῆρα, nil dans loci senectuti. The he-
 brew hath שָׁמַע לְפָנֵי הַמִּלְמָדִים humble your selues vnder
 their hands, submit your selues vnto them, yeeld vnto thē.
 As if the apostle should say, harkē diligētly vnto the voice
 of your teachers, follow their instructions and admoniti-
 ons, obey the commandements constitutions and ordi-
 nances, of them or other your gouernours, & if you chance
 to bee disobedient in some things, shewe not your selues
 stubborne or obstinate, but submit your selues vnto them,
 and suppose they bee *ἀσθενεῖς, rigidi morosi* austere, severe
 or otherwise faulty, beare with thē & submit your selues

to their authority as vnto Gods substitutes. This being the summe and meaning. The parts are two, First an exhortation or rather a commandement vnto inferiors, to bee obedient vnto those that bee in authoritie over them, to instruct and gouerne them. Secondly reasons to inforce obedience vnto this commandement, The first reason is drawne from the office and dignitie of the person vnto whome obedience is to bee giuen, they are such ouerseers as watch for your soules, as they that must bee readie to give an account, the second *ab honesto*, it were great ingratitude by our disobedience to moue them to performe this charge with griefe of minde, and not rather with ioy and comfort. The third frō the effect; for this in the end wil be vnprofitable for you, the worst wil be yours. Of these in order as they lie.

But first before I come to handle the particulers, let this one thing not impertinently be remembred in the generall. That God hath made a difference of degrees amongst his people, even from the beginning, and stil doth & must continue amongst Christians vnder the Gospell. where there hath beene and alwaies and now is, superiors and inferiors, some to rule and some to be ruled. And this appeareth in the very frame of nature; for in the order of the vniuersall, all creatures are subordinate vnto their superiors vntill they come to the highest supream power. Among the elements the earth is vnder the water, the water the aire, the aire the element of fire, and that to the orbe of the moone, & every planet with their orbes one vnder another, and all the celestiall bodies differ one from another in glorie and dignitie, which order, the superior bodies by their influences, and the elements by their alterations, do not only bring perfection vnto the whole

but is the preservation of the whole. So in the heavenly company and Church, there are Arch-angels, Angels, principalities, powers, dominions, thrones, cherubins & seraphins. S. Hierom in his second booke against Iovinian proueth both out of diuers places of the Gospel, & out of many places of the old Testament this point at large & how that in heauē there shal be differences of the degrees of glory, and out of the epistles of S. Paul in the similitude of the members of a mans body, some parts are more honorable then other there is the head aboue the foot, the eye more honorable than the legge, &c. For, saith he, some members are so necessary as we cannot liue without them, others such as though they bee cut off & we mayned, yet may we continue life. And the Philosopher to proue this principle from the ground of nature, sheweth; that the mā is by nature made to gouerne the womā, the wise, the noble & the mighty, to gouerne the foolish, the ignorant, the base and the weake, the father the children, and the master the servants. Now take away this order, and the frame of nature would goe to ruine, to the former confused chaos, take away this order, and humane societie cannot be maintained, nay without this the cōmunion of Saints cannot be maintained. Against the Anabaptists and familists who would haue all men equall and all things in cōmon. Yet Christ bid giue to Cæsar those things which were Cæsars, and S. Paul bids every soule to be subiect to the higher powers for there is no power but of God, and hee calleth them Gods Ministers, & yet at that time there was no christiā magistrate. This being granted, yet here some make question, whether there be any superioritie or inferioritie amongst the ministers of the Gospell, & whether there be subiection and obedience due to bee giuen

of the one to the other. In the Apostles time it is plaine there were Prophets, and Apostles, Pastors, Teachers, Priests or Elders, Deacons, Bishops, Evangelists, ~~by~~ ^{and} and diuers others. In the ages succeeding the Apostles, the general consent of all antiquitie & the Churches of God easterne and weasterne in all ages hitherto haue kept a difference of degrees in the Church, some besides laboring in the word of God to rule and gouerne, and others that also labour in the worde and are subiect and to be gouerned by others. S. Hieron, in his second booke against Iovinian, proueth that both in the Gospell as well as in the law it is hath and must be so, for saith he, *sine causa est diuersitas nominum si non sit diuersitas meritorum*. And in his commentarie vpon the 19. Chapter of Esay, he maketh mentiō of fīue orders in the Church, Bishops, Priests, Deacons, Beleeuers, and those that were yet catechised, and not admitted to the participation of the sacraments. In his epistle *ad Rusticum Monachum* he saith, *singuli ecclesiarum Episcopi, singuli archipresbyteri, singuli archidiaconi, & omnis ordo ecclesiasticus suis rectoribus nititur*; mentioning Bishops, and Priests that had also autoritie of gouerning, and Archdeacons. But in his comment on the 6. of Hieremie, he saith that Bishops Priests and every Ecclesiasticall order ought to feed the flock of Christ; and in this dispensation there is no difference, but as it pleaseth God to give diuersitie of gifts, and blessing to the outward meanes by the inward working of the spirit. And further in his commentarie vpon the epistle of S. Paul to Titus, he sheweth that the occasion of the difference in authority of Priests, or Elders, and Bishops, was by reason of scismes and heresies, which even in the Apostles time then began to rise: which might seeme to haue beene an ordinance then in

Yet perhaps S. Hieron had leg. 1 this point more sparing because he should haue beene elected Bishop of Rome, and by reason of his amulators had the repulse.

Vetiam S. Hier.
in ep. ad Ro. Eua-
g. cum anno-
tationibus Eras-
mi.

forte. In another place hee saith that vnlesse this order were, we should haue as many ministers, so many scismes. In all S. Angustines workes and al the fathers before him, they all mention a difference betweene *Presbyterum* and *Episcopum* both in autoritie and dignitie. Bucer in his booke *de animarum cura officio, ecclesiastici pastoris*. p. 280. excus. Basilia. anno. 77. commenteth thus vpon S. Hierom: It is not credible that this parity betweene *Episcopum* and *Presbyterum* continued long in any one Church, neither was it generally at any time obserued in all Churches, for euen from the times of the Apostles, some one Priest or elder was chosen amongst the rest, which should be in autoritie aboue the rest; as a guid and gouernor to rule all the rest, as he proueth out of Act. 15. that S. Iames was Bishop of Hierusalem, &c. And that this ordination of Bishops was perpetually obserued in all Churches, may be gathered by all ecclesiasticall histories and ancient fathers as Tertullian, Cyprian, Irenæus, Eusebius &c. The necessity hereof he amplifieth with reasōs vnanswerable. To this same purpose read the Kings Maiesties Apologie p. 45. 46 at ful. And in al the oecumenical counsels & provinciaall Synodes which were from time to time kept for the maintenance of vnity & repressing of heresie; Who were there to discusse, determine & order matters in controversie, to ser down the confession of faith for vnitie, to make ordinances and constitutions wherevnto ministers and people were subiect, were they inferior ministers or Bishops? In all this time there was no question, whether the Church ought to be gouerned by Bishops and other ministers of inferior autoritie and yet superior to others. If amongst vs this order of gouernment were not, both ministers and ministry would grow into contempt, and such

such anarchie here would be the overthrow of the Gospel and Church of God amongst vs. This much for the generall.

Now to speake of the particuler obedience, which consisteth in two things: first in the obedience to the word of God preached, by him that watcheth for the soule. Secondly, of yeelding obedience vnto the autoritie of such ministers, as are in preheminance, as also in obeying their lawes, constitutions and ordinances. And first touching obedience vnto the word, where we are to consider, that vnlesse we reverence the man that preacheth the word, at least for his calling and office sake, the worde preached by him shall be to smale effect. Which Saint Paul knew well when (*1 Cor. 4. 1.*) he saith *let a man esteeme of vs as the ministers of God, and dispensers of his misteries.* And Gal. 4. 14. 15. he glorieth, that the Galatians receiued him as an Angel, yea as Christ himselfe, and that their loue to him was such, that if it had beene possible they would haue pulled out their very eies to haue done him good; & this their respect of him was a glory and renowne vnto them. Our Saviour Christ complaineth, that the base esteeme that his country-men had of him was the occasion why he preached little, wrought few miracles, and his comming was so little auailable to them. This made S. Paul so careful to right his reputatiō against the practises of the false apostles, who in many places standeth much both in proving the autoritie of his Apostleshipe, and also in exalting of his gifts, & declaring the integritie of his conuersatiō.

Christ to teach the honor due vnto his ministers, putteth vpon them his person and saith (*Mat. 10*) that the entertainment and respect given vnto them, hee accounteth done vnto himselfe. We read that the Prophets were
some

sometimes called me of God, sometimes Prophets of the Lord, and even Kings called them fathers. 2. King. 6. 21. In like manner S. Paul in divers places calleth his auditors his sonnes and himselfe their father, shewing that as hee loued them as his naturall sonnes, so ought they much more to honour him as their father. In the Revelation ministers are called Angels, a high title of honor. 1. Tim. 5. 17: The Apostle teacheth that *those elders that rule well are worthy of double honour*, the meanest then are worthy of honor, because they are more then themselves, they are the Embassadors of Christ. 2. Cor. 1. 14. *pro Christo legatione fungimur*. Now doe but consider this, the place and person they do sustaine, that Gods authority doth shine in the eminently, and we shal easily conclude, that to deny the honor and respect due vnto their office and place, is to clip Gods coine, is treason against God himselfe. In the 5. commandement, the yeelding of a due honor hath the promise of a blessed long life, the contrary must needs procure a wretched life and a cursed death, in the 2. King. 2. 24. verse, when certaine children mocked Elizeus, God cursed them, and sent a shee beare out of a wood adioining which deuoured 42 of them. Therefore seeing we honour our lawier that watcheth for our goods, and our Physition for the health of our bodies, much more ought their feete seeme beautiful vnto vs, that watch for our soules, that bring vs the glad tidings of saluation.

„ The consideration of this will manifest vnto vs the „ wicked frowardnes of such, as without all feare of God „ or respect of common civilitie (howsoeuer they will „ seeme to doe it in zeale of religion) wil speake evil of the „ that are in authoritie, & especially of the ministers from „ the highest to the lowest, they wil bespurdle al with one blot

Hieron. ad Nepotianum esto subiectus Potestati tuo & tanquam anima parentem suscipe;

Vid. Dacer. in lib. de ordinacione ministrorum ecclesie circa iurisdiccionem.

„ blot or other though they bee never so sober, learned,
 „ reverend, godly or graue, yet al must be either false pro-
 „ phets, antichristian prelats, timeservers, idle or evill per-
 „ sons, yea though they preach oft, if they preach not
 „ twice on the sunday, they must bee damned creatures,
 „ dumb dogges, and what not if they bee not of their hu-
 „ mor: for to frame lies, to raise slaunders, to backbite or
 „ any waies to impeach, any that are conformable to the
 „ gouvernement of the Church, they account it religion,
 „ and he the most forward, that herein sheweth himselfe
 „ most impudent: And this is so common a vice annex-
 „ ed to the inbred-pride of faction, that few of them that
 „ are refractorie to the gouvernement established, are free
 „ from: but Saint James tels them, they seeme to them-
 „ selues to bee religeous but their ill governed tongue
 „ shewes their religion is vaine.

„ Another sort there are, that esteeme basely of all mi-
 „ nisters, as they be ministers; who though their wicked-
 „ nesse and contempt of God be herein farre greater, the
 „ the other, yet are they herein the lesse dāgerous, because
 „ they maske not in the cloke of religion, but manifest
 „ their prophane hearts to all men, yet it were meete that
 „ such grosse contempt should not escape vnpunished.

But the former sort obiect and say, they giue honor to
 the ministerie and the ministers, though they esteeme of
 some and not of others, I should say, more then others;
 they only denie it to them that are not lawfull ministers,
 which haue not a lawfull outward calling, or want the in-
 ward calling which is gifts, aptnesse to teach.

For the lawfulness of the outward calling of our mini-
 sters, it was not called into question either by Bucer, Pet.
 Martyr, or any of our worthy champions at the time of

the restoring of the Gospell, nor ever since, by any godly learned, nor by any other protestant Church: amongst all which, the glorie of our Church shineth in brightnes as the moone amongst the starres; yet if there bee any that herein make scruple let him reade S. Augustine, and other learned and ancient fathers against the Donatists, which serueth for ful consutation of the same sect renued in our daies vnder other names.

To the second obiection, that the minister happily is not *fidelius* apt to teach, and therefore no lawfull minister, nor worthy of the honour of a minister. Wee wish with Moses and I would to God that all our ministers in England, were good preachers, yet wee knowe that in all ages, there haue been some ministers in the Church, who could preach and for sloth would not, and some others that for want of gifts could not, and yet were ever held for lawfull ministers.

In the establishing of the Gospell after the abolishing of Popery, there was not a sufficient number of preachers, and therefore there were many godly men, chosen by godly Bishops & Martyres, into the ministry, that should read the Scriptures and praiers of the Church, catechise according to a forme prescribed, read homilies, administer the sacraments, & haue the help of preachers monthly or quarterly, or as oft as they could bee had. And since then, there are very many places, where the stipend is not sufficient to maintaine a preacher, and are of necessity serued with an vnpreaching minister; And yet wee doubt not, but the people vnder them, may performe acceptable service to God, in hearing reverently the word read, in joining with him in publike prayers of the Church, giuing diligent eare to the homilies and sermons which he

readeth, receiueth the sacraments, and heare sermons so oft as they can haue them, and bee in as good state of saluation, as some people, that haue diuers sermons made by extempory men, which stand vpon the present assistance of the spirit, *dabitur in illa hora*, and preach their own idle humors. *S. August. lib. 4. cap. 8. de doctrina christiana.* sheweth, that there were in the Church in his time, some ministers which had not the gift of preaching, of whome hee made no question but that they were lawfull ministers, & he approueth their reading of homilies or pronouncing of other mens sermons to the better edifying and instructing of their people. These are his words. *Sunt sane quidam, qui bene pronunciare possunt, quid autem pronuncient excogitare non possunt; quod si ab alijs sumant eloquenter sapienterq; conscriptum, memoriaq; commendent atq; ad populum proferant, si eam personam gerunt, non improbe faciunt.* And by your leaue, a great parte of our curious preachers, which envie so much against reading of homilies, and cannot endure that a learned man should vse the helpe of his owne notes in the pulpit, (because they themselues can preach little worth noting) which will seeme to preach all out of the Bible and their owne meditations, yet will they preach other mens sermons, printed and written, and study little else; and howsoeuer they knowe themselues to be vnlearned, yet doe they account of themselues, and will be accounted more then ordinary preachers. I would haue them to deny ministers that haue not the gifts to make a sufficient sermon themselues, to bee lawfull ministers, & then we should haue a great many of their preachers in the same state. Let it bee proued that aptnesse to make & preach sermons of themselues is the forme & essence of a minister, which cannot bee gathered out of St.

Paul, though questionlesse it is the principall qualitie in any minister. Againe if such shalbe denied to be ministers (the congregations vnder them may as well be denied to be visible members of the Church of God) then must the sacraments administred by them, bee denied to bee sacraments, but so doth no protestant Church esteeme of our ministers and congregations, nor any of any sound iudgement: S. Augustine *Contra Parmenianum Donatistam*, & *contra Cresconium grammaticū* & *contra Petilianum*, sheweth, that the dignitie of the sacraments dependeth not of the worthinesse of the minister, because the sacraments are Christs, and whosoever the minister be that baptiseth with water, it is hee that baptiseth with the holy Ghost. To conclude this point the honor due vnto a minister, is not to be denied vnto him, that hath not gifts of himselfe sufficient to make sermons, seeing that this notwithstanding, he cannot be denied to be a law full minister, howsoever those that haue greater gifts are worthy of double honour.

Yet herein the slacknesse of some of the gouernors of our Church cannot be excused, for there are many, that if they were vrged and inioined, haue sufficiencie both of learning and vtturance, but their carelesnesse and idleness is such, that vnlesse they bee compelled they will take no pains. There are others that with good directiōs & helps of their able neighbouring ministers, would in short time be brought vnto a reasonable sufficiencie in preachings, as I haue knowne the experience of many in diuers places. Now for the rest, which are not able of themselves to frame sermons, they might be enioined to the catechiling which is appointed by autoritie, and to read homilies which are set forth and enioined, and to procure their weekly

Vnderstanding that this doctrine touching the reading of homilies by such as are not of sufficient ability to frame sermons, was offensively taken as false & erroneous. Let such offence men know, that herein I said nothing, but that which M. Bacer in his censure upon our booke of common prayer hath written for the substance in his 7 chapter whither I referre the equall reader expect. As for the censors let them now bite him, who after many yeeres buried, was burned for despite borne vnto his doctrine.

weekly or monthly sermons at the least; according to the iniunctions and Canons. And seeing it hath beene a fault of some particuler gouernors (and not the fault of the gouernment, which commandeth the cōtrary) to ordaine such insufficient men, in places where sufficiēt main tenāce is for able preachers, it were to be wished that for the time to cōe, they would admit none into such places but preachers. and this evil was wisely foreseen & thought very necessarie to be redressed, when as by our ecclesiasticall lawes they ought to be graduats and of a good age, & and not meere grammer schollers, nor youths, which are to be admitted into the ministry. Moreouer our gouernors of our Churches should doe a good and necessary service, to take a sure survey of those that are preachers what their sufficiency is, for many out of their presumptuous pride, or to avoid the name of a nōpreacher, though they haue no learning nor any competent vnderstanding in the scriptures, will take vpon them to preach very often, yea some of them twice or thrice a weeke, and God knowes, knowe not how nor what they preach, to the great dishonor of God and reproach of preachers, bringing the preaching of the word in contempt, and to bee iested at. These vnpreaching preachers doe more harme in the Church and more hinder the obedience vnto the Gospel, then any one thing, these ought to bee forbidden. to preach till they bee better instructed. Lastly, seeing the calling of ministers is to bee revered; they are to admonish the ministers, generally and particularly; that by their pietie, integritie, diligence and charitie, they would force men to yeeld that reverence and obedience as they are bound vnto and as becommeth them.

Now for the reverence and obedience vnto the word

of God preached by the minister. For as the reverent esteeme of the ministry & ministers, is a great cause that the people receiue the word of God with more alacrity and to their greater profit: So the message which they bring. i. the word of God, addeth authority and honour to the minister, and causeth obedience to be yeilded vnto it. For vnles we be perswaded, that they are Gods ministers, and that the word which they deliver, is Gods word, wee shall neither profit by it, nor yeeld obedience vnto it, nay it will bee a sauor of death vnto death vnto vs, when wee shall be guilty of taking Gods name in vaine, and refuse the word of reconciliation & meanes of saluation offred. S. Paul 1. Theff. 2. 13. reioiceth that the Thessalonians receiued the word preached, *not as the word of man, but as it is indeed the word of God.* & 2. Cor. 4. 7. *we haue this treasure in earthen vessels, that the excellency of the vertue thereof might be of God and not of our selues.* And this is not only in the Prophets and Apostles who were extraordinary men directed in speciall manner by the holy Ghost; but of all ordinary ministers in the Church, that so long as they speak the truth of God according to the Scriptures, & draw sound instructiō thence, & apply it to our vse, this word so preached, is to be esteemed as the word of God, and so to be revered and obeyed. And they that shal otherwise esteeme of it, shalbe guilty of taking Gods name in vaine. For in old time God revealed his wil, by dreames, visions and sometimes by his owne voice from heavē, yet after hee had ordained an ordinary ministry, hee made knowne his will vnto the people by them. In the 20. of Exod. ver. 19. After the law was delivered with thunder & lightnings and the noyze of trumpets, and the smoaking of the mountaine, the people were sore affraide, and made

request vnto Moses, that they might not heare God speak, but that Moses might be for the to God, & deliver Gods will to them. In this ordinance of God, that his Ministers should declare his will vnto the people; first he declareth his good will toward vs, when he taketh out of men them that shal do his message in the world, that shalbe interpreters of his secret will, that shal represent his owne person. And so by experience he proveth, that it is not vaine that commonly hee calleth vs his temples, when out of the mouthes of men as out of his sanctuarie hee giveth answers to men. Secondly, this is the best and most profitable exercise to humility, when hee accustometh vs to obey his word, howsoever it be preached by men like vnto vs, yea sometimes our inferiors in dignity. Thirdly, there was nothing fitter for the cherishing of mutuall charitie then that men should bee bound together with this bond, when one is made pastor to teach the rest, and the people are commanded to be schollers of the same schoole, to receiue all one doctrine at one mouth. These points Calvin handleth so largely and so pithily that I referre them that would be farther satisfied, vnto his fourth booke of Institutions and third chapter.

But here arise two maine doubts, the one touching the doctrine, the second touching the life of the Minister. First as concerning the doctrine; it seemeth that here is great danger, if we shall take all for true Prophets, and all that is delivered for Gods word. For we read 1. King. 18. 26. and 1. King. 22. 6. and many other places, that their were false prophets, and therefore Deut. 18. 20. 21. the Lord is faine to teach them how, to know the true Prophet from the false, whether they speake his word or their owne.

Touching Prophets their calling was immediate and

extraordinary, there was no such question of Levites or Priests.

Ob: Our Saviour Christ in the gospel Mat. 7. 15. bids his disciples to beware of false Prophets: and S. Paule, and S. Jude, make mention of false teachers, &c.

Resp. In our Saviour Christs time, the extraordinary calling of Prophets was not altogether ceased. And the Apostle spake not of ordinary Ministers, but of such as went about like Apostles or Evangelists, and such as without any settled place or ordinary calling, went from place to place to sowe heresies, some of which denied Christ the foundation, some taught doctrines of devils and damnable heresies. If they had meant ordinary ministers in an established Church, they would have easily told them a redresse, by ordinary proceeding either to reclaime or depose them.

Ob: Yet further it is objected, 1. Ioh. 4. we are commanded to try the spirits whether they be of God or no &c.

Resp: Indeed many herevpon ignorantly & presumptuously haue and doe assume vnto themselves a power and liberty to diue into the secrets of God, and to censure some to be ministers of God and sent by him, some to bee no lawfull ministers, but send themselves; some this and that at their pleasure: Whereas the Apostle giueth no such liberty, but expoundeth himselfe in the wordes following, that he that denieth the Lord Iesus to be come in the flesh is not of God.

Ob: But how if vpon the right foundation, they build wood hay, stubble, instead of gold, siluer and precious stones?

Resp: God suffereth such sometimes 1 To stirre vp our care and attention, to teach vs to doe as the noble Bereans did A&T. 17. 11. Secondly to try vs (as Deut. 13. 3.) whether we will bee carried away with every blast of false doctrine.

Thirdly,

Thirdly, to try the ministers humilitie, whether he will acknowledge his error when he is convinced, and reforme it, as S. *Augustine de catechizandis rudibus* declareth. *Quod si humana infirmitatis intentio, etiam ab ipsa rerum veritate errauerit, ne forte accidat ut hinc offendatur auditor. Non aliunde nobis debet videri accidisse, nisi quia Deus expectari nos voluit, utrum cum mentis placiditate corrigamur; ne in defensione nostri erroris, maiori precipitemur errori.* Fourthly to teach the minister not to trust to his wit or present faculty, but by studie, reading, meditation & prayer prepare himselfe.

But many preach much out of humane writers. & ancient fathers, therefore their sermons are not to be received as the word of God? *Ob:*
 If their sayings alleadged by the preacher, be agreeable to the word of God and fitly applied, they are to be received as the word; because if it bee truth, it is of him that is the truth the way and the life. Heare what Saint Augustin, in lib. 2. de doctrina christiana cap. 40. saith of this point: *Philosophi etiam qui vocantur, si qua forte vera & fidei nostre accommoda dixerunt, non solum formidanda non sunt, sed ab ijs etiam tanquam iniustis possessoribus in usum nostrum vèdicanda &c.* The heathen Philosophers (saith hee) those things which they haue spoken truely, and agreeable to our faith, we ought to be so farte of from being afraid of it, as that we are to challenge it from them as from vniust possessors to our owne vse, as the Israelites did the vessels, jewels and rayment, which they borrowed from the Egyptians &c. To the same purpose S. Hierom. And now to conclude this point also. If thou suspect that thou hearest the preacher preach that which is neither the worde of God nor agreeable vnto it, carry the point to be discus-

Vid etiam S. Hieron. Tom. 3 pag 326 Basil. edit. epist. magno oratori Romano hanc quest. copiose disputant.

sod by some ministers that be in authority (if he himselfe do not satisfy thee) and let the spirit of the Prophets bee subiect vnto the Prophets, and if it proue to bee an error, hee may either confesse his fault and renounce his error, or else til such time be restrained. In the meane time, vnlesse thou canst proue by this meanes, the doctrine deliuered false, thou art bound to reverence it, to receiue it, & to obey it, as the word of God.

Ob: The second maine obiection is the life of the minister, because God sometimes suffereth, some covetous Iudas'es, some lasciuious sonnes of Elie, some prophane Epicures to be in the ministerie, they thinke there is no reverence due vnto them as they are ministers of God, nor obedience vnto the word delivered by them, as vnto the word of God.

Ans: This indeed is a great stumbling block which hath and doth cause many to fall. And it were to bee wished that by the censures of the church such offences were removed either by reclaiming the offenders and bringing them into order, or els by suspending them from their orders vntill they amend: seeing as Hophne & Phineas they make the Lords sacrifices to be abhorred. Yet the Lorde suffreth such to trie vs whether we wil hereat take offence and refuse the precious pearle offered vnto vs because it is brought vnto vs in an vncleane boxe. To meete with this evill our Saviour himselfe hath given vs a lesson, Mat. 23. *The Scribes and Pharisees sit in Moses chaire, all things therefore which they shall command you to observe, observe and do ye, but according to their workes do ye not, for they say and do not.* S. Augustine in his 46. tract vpon S. Iohn writeth thus, *Habere vile domini praepositos, & filios, & mercenarios. Sed & mercenarij etiam necessarij sunt: multi quippe in ecclesia com-*
moda

moda terreni a sectantes, Christum tamen pradicant, & per eos vox Christi auditur, & sequuntur oves non mercenarium, sed vocem pastoris per mercenarium. Sedendo enim cathedra Moysi, legem Dei docent, ergo per illos Deus docet, &c. The sheepfold of Christ hath set over it, sonnes & hirelings. And yet the hirelings also are necessary, for there are manie in the church, which follow after worldly commodities and yet preach Christ, and by them is the voice of Christ heard: & the sheepe followe not the hireling but the voice of the sheeheard by the hireling, for sitting in Moses chaire, they teach the law of God, therefore by them God teacheth. And he alleadgeth S. Paul Phil. 1. 15. soe preach Christ of envy and contention, & some of a willing minde, some of despight, thinking to adde affliction to his bonds, but howsoever, hee was glad that Christ was preached, and Phil. 2. 21. &c. *multis itaq; profunt dicendo quae non faciunt, sed longe pluribus prodesse faciendo quae dicunt*, they doe much good vnto many in saying that which they do not, but much more should they do by doing that which they say. And in his second booke *contra Cresconium Grammaticum*, he answereth an obiection made by the Donatists out of the 50. Psalm. *what hast thou to doe to preach my lawes, &c.* He expoundeth it thus, *frustra hoc fit quantum ad te attinet, non tibi prodest hoc tibi ad iudicium damnationis non ad meritum salutis valebit*. In vaine thou doest it as concerning thy selfe, this shall availle thee nothing, this shall not bee any meanes to saue thee, but to condemne thee: but they that shall heare the worde at such a mans mouth, beleue it and obey it, though he be damned, yet they shall be saued, because they followed the counsell of our Saviour Christ Mat. 23. that which they say doe, but after their workes doe not, &c.

Ob: They that are euill men, and vn sanctified, cannot conuert foules?

Resp. Some I knowe, and those of the precisest sort bo th of ministers, and people haue held, that a formalist (for so they tearme al those that in the feare of God & obedience vnto the Prince conforme theselues vnto the laws prescribed) cannot conuert foules, though he be never so learned or vpright in his conversation: they haue that gift themselves. *S. Augustin contra epist. Parmeniani lib. 2. cap. 11. Carnales homines non posse spirituales filios procreare. Job. 3. quod natum est ex carne caro est, quod natum ex spiritu spiritus est.* Carnall men cannot beget spirituall children, because the Evangelist saith, that which is borne of the flesh is fleshy. *Quasi nos dicamus per seipsum quemlibet hominem spirituales filios generare, & non pro Evangelium in cuius predicatione spiritus sanctus operatur. 1. Cor. 4. ego vos genui per Euangelium, Euangelium autem sur quog, Iudas sine detrimento fidelium predicauit.* As if so be we may say, that any man of himselfe can beget spirituall children, and not by the Gospell, in the preaching whereof the holy Ghost worketh. As S. Paul saith 1. Cor. 4. I haue begotten you by the Gospell, and the theefe Iudas preached the Gospell, without any detrimen to the faithfull.

By this that hath been said in answere vnto the second obiection, here ariseth this conclusion. That evil and wicked men, being ministers of the Gospell, are to bee heard: 2. That the word of God preached by them is to be receiued and obeyed as Gods word, and may bee profitable to our saluation. 3. That they notwithstanding are to be revered for the calling & place sake. And thus much for the first branch of obedience in hearing.

Now for obedience vnto ecclesiasticall lawes and constituti-

stitutions. D. H. Zanchie, sheweth, how that many not knowing the difference betweene humane traditions and ecclesiasticall constitutions, brand them both with one blacke marke. The necessitie of these he proueth at large by vnanswerable arguments, to bee such, as without the which, concord peace and vnitie, order nor decency can be obserued, nor the Church of God consist or be, nor any publike worship of God bee preserued and maintained. Yet the necessity of these or those in particuler, is not such as that they are accounted necessary to salvation, or that of themselues they bind the conscience with a religious obseruation of them. So in the preface to the booke of commō prayer, where reasons are giuen of the abolishing of some ceremonies and the retaining of others, is declared the selfe same thing, and that many of these in our Church, may vpon iust causes, which the Church & state shall thinke good, be changed or altered, & therefore are not held equall in authority to the word of God. And we knowe there is as great diversitie in the mindes of men, as is in their visages, & therefore if some orders should not be set down, but that every man should be left to his own liberty, we should haue so many seuerall congregations, so many diuers religions. We see the varietie of opinions touching the gesture in receiuing the communiō, though there be order set downe for the receiuing of it kneeling. Some hold it vnlawfull to kneele, and deeme that to receiue standing is the best way, as here in this place. Others condemne kneeling as Popish and idolatrous, and hold standing as Iewish as the other Popish, and therefore say that Christs example in this must bee vnto vs a lawe and rule from which wee may not varie: hee received it sitting, and therefore any other gesture vn-

lawful. Thus wee see, if in this and other things, every man were left to his owne liberty, what an endlesse worke there would be, there would be cōcord in nothing but in diversities and disagreements. The vse and end of these rites (as D. Zanchie saith) are first that they may procure a reverence vnto the holy things; and that by such helpes we may be stirred vp vnto godlines, & by a streight hand be led vnto Christ. The second end, That modesty & gravity, which in all other actions ought to bee regarded, may herein chiefly appeare. Afterwards he proveth that ecclesiastical traditions and constitutions, are not meere humane but divine, good, true, holy, and pleasing to God, because they are ordināces of the church, which is guided by the spirit of God which is truth. For the particulers they are partly humane, and partly divine; divine because they are a part of that order and decorum, that God hath commanded in generall, leaving the particulers to the discretion of the church to bee framed according to the generall rule.

Now as there must of necessitie be a vniforme order in these things prescribed: so also is it no lesse necessary to see vniformity in the observance of these orders. For they are made to mainetaine and preserve vnity, and therefore generally to be observed in those places where they are established. And if any inferior governors in the church (who are to see vniforme orders to be observed) will see some observed and some others wilfully to be broken: It were in my opinion much better for them to be meanes vnto superior authority, that those orders which they thinke vnfit were altered; then that this liberty of diversity shoulde be given, which breeds so great scandals. For I knowe by manifold experience, the danger that this diversity of obser-

seruing orders bringeth. Some poore soules haue and doe stand amazed, whilest they see in one parish one forme of praiers and administring the sacraments, and another in the next parish. They thinke these are diuers religions and doubt what they may follow. Herevpon it commeth to passe that some fall to Popery, some to Atheisme, & some to other heresies & schismes. These inconveniences were wisely foreseeene, in the establishing of an act in Parliament for vniformity. And if political lawes of heathen princes, be to be observed for conscience sake (so that they enioine not disobedience to God) much more these that are for mainetenance of concord, order and decencie in the worship of God. *Aug. epist. 106. Hoc iubent imperatores, quod iubet & Christus, quia cum bonum iubent, per illos non iubet nisi Christus.* That which king commande, that Christ commandeth, because when as they commande that which is good, Christ commandeth by them.

But many of our lawes ordinances and constitutions, *Ob:* say some, are vnlawful: Therefore not to be observed.

Bucer being written vnto by D. Craumer then Arch- *Ans:* bishop of Canterbury (and also by B. Hooper, as appeareth in his booke *de sacris vestibus*) Touching the lawfulness of these matters which are now made question of by diuers, writeth his censure at large vpon our booke of common praier liturgie and ceremonies. Now he saith, that when first he came into this land, he made doubt whether he might ioine with our church as with a church of God, things were so farre out of order; but when hee looked more seriously into the matter, he found that the fault was in the manners of the men and for want of the execution of the wholesome orders prescribed, and not in the lawes and ordinances prescribed themselves: after hee doubteeth

that

not

Præter subscrip-
tū to our book
of commō pray-
er.

not to avouch that touching our lawes, orders and discipline established, he found not any thing, that was not either directly, or by necessary consequence, drawne out of the word of God, howsoever he wished that some things that troubled the consciences of some men, were removed, for their sakes that tooke offence, which hee sheweth in particuler. Peter Martyr in his Epistles seemeth to bee of the same iudgement.

Ob: Others think that all or the most of our ceremonies are lawfull in themselves, but the imposing a necessitie in observing of them, destroyeth Christian liberty.

Ans: That is, they were lawfull if they were not commanded. Indeed vpon this conceipt, some do strongly and strangely hold, that the king may not comāde them to weare their ordinary apparell of this or that fashion, much lesse any to be vsed in the Church, for they must stande vpon Christian liberty. A strange principle of obedience, and like to breed loialty in the subjects towards their Prince. I marvaile vnto what this humor would growe, if it were followed.

Ob: Again, some think they ought not to yeeld obedience to these orders of the church, because they are not resolved, but stand in doubt, and whatsoever is not of faith but is done doubtingly, is a sinne.

Ans: It is much better to obey doubtingly, then to disobey doubtingly: but me thinkes they should reason thus. Because I am enioined to doe such a thing, if I obey not the authoritie of a Christian Magistrate, I must needs sin, vnlesse I can manifestly proue that, that which is commanded is vnlawfull.

Ob: There are others that grant them lawfull: but (say they) we cannot yeeld vnto them without offence, and scandall of Many.

Christ

Christ paid tribute Mat. 17. 27. which he was not bound vnto seeing he was free: yet nevertheless hee did it for avoiding offence. Now these men in seeking to shun offence of I know not whom they imagine, will run headlong into the wilful offence of the church & whole state, and rashly breake the cōcord & vnity of the Church. This is to streine at a Gnat and swallow a Cammell. S. Augustin writeth at large most diuinely on this point. *Epist. 118. ad Ianuarium*. Those things, saith hee, which we obserue not by written authority, but by tradition, which are observed throughout the whole world, we must vnderstand, that they are commanded and appointed by the Apostles themselves, or els are decreed in lawfull counsels whose authority in the Church is most wholesome and holy. As that the passion, resurrection, and ascension of our Savior Christ, the comming of the holy Ghost, are celebrated & solemnized yearely, & whatsoever such like is observed of the whole church generally. There are others which are different in several places & countries, as that some fast on the satterdaies, & some do not, some receiue the cōmuniō every day, some satterdaies & sondaies only, some on sondaies only, & some at set times. *Totū hoc genus habet liberae observationes, nec est disciplina ulla in his rebus melior gravi prudentiū, viro, quam ut eo modo agat, quo agere viderit ecclesiam adquamcūq; forte devenerit. Quod enim neq; contra fidē neq; contra bonos mores iniungitur, indifferenter est habendū & pro eorum inter quos vivitur societate seruandum est.* All things of this kinde are free to be observed as the particular churches shall thinke good; neither is there in these things any better rule to a graue & prudent man, thē that he behaue himselfe so as the church doth vnto which hee shall happily come. For that which is enioined if it be ne-

ther against faith nor manners, is to be held indifferent, & ought to be observed according as they do in place where wee live. Then he sheweth that his mother coming vnto him to Millain, shee found that the church there did not fast on the satterdaies, & shee began to be troubled and to doubtr what shee might doe. Then saith he, for her sake I went vnto S. Ambrose and asked his counsell touching this matter: he answered me that hee could teach me nothing, but that thus he did himselfe, and if he knewe better he would rather obserue it. When as I thought that hee would haue yeelded me no other reason but his owne authority, he proceeded and saide vnto me, when I come to the church of Rome I fast on the satterday, and when I am here I doe not, *Sic etiam tu ad quam forte ecclesiam veneris eius morem serua, si cuiquam non vis esse scandalum nec ququam sibi.* So thou allo, vnto whatsoever church thou comest, follow the orders thereof, if thou wouldest not scandalize any, nor haue any to offend thee. When I had tolde this to my mother, shee was satisfied. *Ego vero de hac sententia etiam atq. etiam cogitans, ita semper habui tanquam eā celesti oraculo suscepim. sensi enim saepe dolens & gemens, multas infirmorum perturbationes fieri, per quorundam fratrum contentiosam obstinationem & superstitiosam timiditatem, qui in rebus huiusmodi, quae neq. scripturae sanctae auctoritate, neq. vniuersalis ecclesiae traditione, neq. vita corrigende utilitate, ad certum possunt terminum peruenire, tantum quis subest qualiscumq. ratio cinatio cogitantis, aut quia in sua patria sic ipse consuevit, aut quia ibi vidit, ubi peregrinatione suam quo remotiorem a suis eo doctiorem putat, tam litigiosas excitant quaestiones, ut nisi quod ipsi faciunt nihil rectum existimans.* I often revolving in my minde this saying of S. Ambrose, haue alwaies accompted of it, as if so be I had

received it by an oracle from heaven: For with sorrow & griefe I haue oftentimes found, that many weake ones haue beene sore troubled, through the contentious obstinacy and superstitious feare of certaine brethren: who in those things, which neither by the autoritie of the holy scripture, nor by the generall tradition of the Church, nor for the vtilitie of amendmēt of life, can be brought to any certaine ende, only because some make some curious scruple in their mind, either because they haue vsed otherwise in their own country, or because they haue seen e another maner vsed in places where they haue travelled, which by how much the more it bee remote, by so much the more they doe esteeme it, doe stirre vp such contentious questions, that they thinke nothing right but what they doe thē selues. And epist. 86. to the same effect. *In his rebus in quibus nihil certi statuit scriptura diuina, mos populi Dei, vel instituta maioriū pro lege tenenda sunt.* Here S. Austine teacheth a farre better lesson touching offence & obseruance of orders of the Church, thē many amongst vs wil learne.

There are that holde some of the ceremonies of the Ob: Church lawfull, but deny obediēce to some other, as some approue of kneeling at the communiō, but deny the rest; sōe allow wearing the surplis, burial of the dead, yea & the ring in marriage too, but not the crosse in baptisme, &c.

„ This very argument is that which convinceth them- *Ans:*
 „ selues: for a man may reason thus against them: Those
 „ ceremonies which the falsly named Puritans hold to be
 „ lawfull, may and ought to bee vsed of every one, accor-
 „ ding to their place in the Church: But the Puritans so
 „ called doe allow all the ceremonies established in the
 Church.

„ The assumption of this argument is proued by indu-

„ction of particuler examples amongst themselves, who
 „some allowing one & some another, they do unwitting-
 „ly in their diuersities, allow al, and yet all agree in the ge-
 „nerall point of disobedience to the ceremonies of the
 „Church,

„There are some out of pride, betake themselves to
 „this disobedience for singularities sake, and many seeing
 „that in this flourishing time, they had neither learning,
 „pietic, nor any tolerable gifts to commend them-
 „selves, thinke by their refractarinesse, to grow into note:
 „for the people desire novelty, and no novelty pleaseth
 „them better then that which tendeth to disobedience:
 „and let any one put on this person, he pleaseth the peo-
 „ple, becommeth famous, must needs be learned, holy, &
 „haue al vertues in him. Some also by this meanes haue
 „enriched themselves and made a gaine of the time, haue
 „suffered a little losse to haue a tenfold greater gaine in
 „collections & contributions, insomuch that some of the
 „being before poore pedants, are now becōe rich vsurers.
 „and though some haue lost much, yet many others haue
 „gained much more. Now when the reward of disobedi-
 „ence, shalbe greater then the recompense of obedience, &
 „disobedience being it selfe so pleasing a humor, it must
 „needs overway many. The learned for, I perswade
 „my selfe, doe especially deny their obedience vnto the
 „orders of the Church, because they themselves haue for-
 „merly spoken and preached against them, & cannot now
 „without offense to their people, whome formerly they
 „haue so instructed, practise the contrary; else some of
 „them haue professed that to preach the Gospell, in an
 „vnknowne place, they could bee contented to vse them.
 „There is another sort which are neither hot nor colde,
 yeeld

30 yeeld obedience, and yeeld not obedience, humor al par
 31 ties, and stand in the middle betweene two opinions:
 32 That if the gouernement of the Church should be alte-
 33 red, according to the practises of many men, they might
 34 say; they were euer of that minde and therefore seldome
 35 or never vsed the ceremonies but whē they were vrged;
 36 nay spake against them privately and publikely: as far as
 37 they durst, yea humored, and most esteemed such men
 38 as did wholly deny the lawfulness of them: and if the state
 39 shall continue the present gouernement & ceremonies,
 40 & giue no way to * innovations, then they may say they
 41 hold with the doctrine discipline and ceremonies of the
 42 Church, they haue subscribed vnto them, and yeelded o-
 43 bedience to the Church. These men are vile formalists,
 44 that turne religion into policie, either condemne the-
 45 selues in those things they know, or knowingly cōfirme
 46 & sooth others in their errors and disobedience. These
 47 mē neither deserue nor haue loue of Prince, Magistrate,
 48 nor people, neither is any trust reposed in them: for they
 49 cannot haue good consciences which will stretch every
 50 way, and howsoever some for their owne purpose seem
 51 to flatter them: yet they are truely esteemed of none.
 52 Yet God forbid that we should deny, but there are some
 53 which deny obediēce, for their cōscience sake not right-
 54 ly informed in the word of God; who if they could haue
 55 beene perswaded otherwise, would never haue vnder-
 56 gone such evident losse and trouble; yet let such labour
 57 to knowe that it is not good to leaue preaching of the
 58 word, a matter of substance which is commanded vnder
 59 a wor, for matters of circumstance, ceremonies, and in
 60 question. And to consider the benefit of vnity & peace:
 61 The reason that the people alleadge, why they will not

* Aug. ipsa mutatio
 consuetudinis etiam quæ
 adiuuat utilitate peruen-
 bat,
 Formalists.

be brought to conforme themselves in their places, nor
 like such ministers as are conformable, is, because they
 haue beene otherwise taught, and they were good men
 that so taught vs, say they. And one holdes of Paul, ano-
 ther of Apollo: Novelty and singularity doe so affect
 them, that they scorne to doe as the Church & state do:
 they say the smale number is in the right. The way that
 fewest approue and most condemne, that is the true
 way. So did the Donatists plead in S. Augustines time,
 and because some of them were then punished for their
 outrageous faults, they grounded herevpon that they
 were the persecuted Church, they suffered for righte-
 ousnesse, and yet the louing cariage and mildnesse of the
 Church then towards them, and their proud, spitefull,
 and seditious practises against the Church; did evident-
 ly testifie who were Christs disciples and who not: who
 had the spirit of loue and vnity, and who of pride hatred
 and contention. And I pray God we may once cleerely
 perceiue that this is the practise of Satā (as Bucer saith)
 to bring vs to a verball profession, and by questions of
 genealogies and matters of smaller moment, to tread
 S. James his religion vnder foot, when we shall haue re-
 ligion, all in opinions, and little or never a whir in good
 workes, as is now come to passe. And all this while the
 Papists haue gotten greate advantage, and by whose
 meanes the Brownists increase it is more then eident,
 and God grant we may knowe how God delighteth in
 loue and vnity, and how Church nor state can longe
 consist, where diuisions are fostered.

Now because all publique disorders & disobedience, a-
 rise out of particuler houses & parishes; and that wee are
 met togither here at the Visitation, for reformation of
 such

such things as are amisse. The churchwardens & sworne me are to take heed that they performe obedience in presenting faults according to their oath.

But some obiect & say they holde not our spiritual iud- *Ob:*
ges nor their courtes lawfull, neither will they present for
faults such matters as they hold to bee no faults, i. disobedience vnto Church orders. To answere thee, why didst *Ans:*
thou sweare to answere by oath particularly to these and
these things, and by thy mentall reservation doest thus hypocritically & wickedly dispense with thy oath? Hast thou
learned divinity of the Priscillianist, or of the treacherous
equivocating Papist? Some will presume they neede not *Ob:*
present according to oath, because little or nothing is mended, but a little purse punishment.

May not the superiour Magistrate reprive a felon, and *Ans:*
the supreme pardon at his pleasure, yet thou must bee necessary, if thou do not apprehend & indite such offenders.
And learne this withall, That Magistrates (especially of estate) do & must do many things whereof we cannot tell the reason, and they may seeme to vs to doe ill when they do best; and it is not fit for vs to take accompt of them, but to looke to our owne duties, & know they are more wise then we. And if in our busines little be mended, that thou canst see, imagine or hope that it is better then thou canst see, and performe thou thy oath which is alwaies sacred. Others dispense with their oathes for feare, others spare their friends and familiars, others because they would not be accompted troublesome, and others also because they would themselves be borne with another time. Every Minister should herein do wel to admonish his people of the great waight of an oath and if these and like vnder officers would present and indite according as they are bound the need.

need there not be such exclaiming against superior powers for the reigning of all abuses, seeing the principall cause ariseth from our selues: And thus much for the first point of obedience: and for this time.

FINIS.

To the Reader.

I knowe that it will be expected at this autors hands, that he should haue handled these points more fully & exactly, & haue set the downe in more plausible & polished words & sentences: But vnderstand that his study about this, was begun and ended within the cōpasse of one onely weeke: besides it was to be no larger then could be deliuered in an houres space: and it was purposed only for the supply of that place, at that time, without any intent at all of further publishing, till their inordinate dealing extorted it out of his hands, and now is set downe as neere as may be in the same words. His intent was good, in Gods feare to perswade them to obedience and vnity, which God grant that they and we all may follow. Amen.

